[redacted]

Must Remain in
Transcription Room

879
~~M880~~ Thursday, November 11, 1965 Boston

M 879

Three weeks, huh? You remember what I said last time about the three weeks and how to spend it? You talked a little about it this Tuesday a week ago. It was a very simple kind of a thing, you know. During one week you start to consider what work is, really--how much you understand of it. And the second week, you say what you could use, to apply. And the third week, actually to apply it. That does not exclude, of course, any kind of attempts you want to make on the side or, if there is such desire on your part to wake up that you don't repress it--but, it gives a little bit more substance to oneself: what is the meaning of work, for me? What is it that I want with it, what can I expect, and how far am I in such expectation that is reasonable, that I can expect it with reason. You can shoot for many things and make it be quite unreal, because you know already from the beginning that it would be much too much. Your appetite may be much too big, your stomach may not be able to digest it even.

So--in order to get your feet on the ground, and in order to know exactly what you are able to do, you have to have that third week to test out to see whatever you may have set as an aim, that you want to find out for yourself, is it [redacted] a good enough aim. Can I do something really, or is it just a little theory and some nice thoughts that I would like it. Of course, such processes are slow. You may not always know where to start and sometimes, where to end. You may not be sufficiently familiar because you have not tried it enough times. But practice will help you. More and more you will see what is really involved.

Now let's talk about questions that you might have. Where's

Winnifred? (W: Right here.) Ah, yes. I remember a little question, kind of answer to "what is in it for me?" You talk about that. And then Allan had another something in a letter, riding two horses at the same time. Also we can talk about that. But what questions are there based on your experience of....because let's make it a question period now, at least for a little while. Ask, I'll try to answer; ask, I'll try to answer, instead of giving a lecture. We've had already many lectures, you know? You ought to be sick and tired of them. But now, what is practical.

Steve: I don't know what it really means to observe with simultaneity.

Steven, you had that tape 873. Did you hear that?

Steven: I know, but I've found that whenever I do try to work that that particular quality I cannot sense. I mean, I don't know whether it's there or not....that's the only question.

Mr. Nyland: Leave it alone. Leave it alone. One starts to theorize about it, and then you say, what is a moment and do I experience a moment now, and all the time you keep on thinking about it and there's simply no possibility of becoming aware of the moment. Because when one is aware, it's impossible to put it in words. When you put it in words, it's gone. Simultaneity ultimately will have to be felt. It's not a question of one's knowledge. In the first place, it's not the ordinary mind that will do it, and it is something that belongs to a conscious state or a conscience section of one's mental functions which at that time is stimulated by magnetic center as a wish, but awareness itself undergoes, as one goes along, certain changes, and an individual awareness (?) as a continua-

ation of a moment could describe then, in our sense of the word, a time-line of consciousness, the state of awakening is not subject to a description in any particular subjective way. And as soon as I try to use this "simultaneity" as something that I want to find out what it is, I get lost in thinking about it. Awareness divides itself up after some time into two things. One stays with the consciousness, and the other goes over into a conscience. And the answer to two questions is solved simply, that by means of consciousness I know I exist. That is, that kind of a knowledge based on the experience gives me then, at that time, a knowledge--and theoretically, possible to explain it and put it in words--and the conscience is, I feel I exist. Then I do not need words. But I know it for a fact that it exists without any words whatsoever, and I don't need it because that is just as strong for me as any kind of a knowledge that could reach me through my brain. So, when that comes, the question of simultaneity also will be solved in the direction of that kind of knowledge intuitively, without having to go through the regular mind. The mind as it is at the present time is absolutely incapable of holding onto a moment. It has never been trained, and it always lives in the past and the future. And that what goes through one at a certain time is ephemeral, because constantly new moments take place and now unless something else exists which is not dependent on the mind, then, only with that kind of an existance can there be a certain concept which resembles a moment or a simultaneity, and in that sense I would be able to have that as an experience.

For the time being leave it alone. It is a long time before one reaches it, the same way it is a long time before one reaches impartiality.

?(Girl's voice): Should I have any goals in addition to waking up?

A goal for wishing to wake up? Girl: No, besides that... in addition to that.

No, I don't think so. I think for the time being, one shoudl really transfer and convert all the energy that one has as wanting to be awake, only to the extent that I want to be awake. The reason why I want to have that wish is because--there may be many motivations. The condition in which I am that I don't like, or things that ought to be changed, I myself, or that I feel I have no particular control, or that there are many things that are lacking, that I ought to grow, that there is something which is different that I perhaps know by experience between consciousness and unconsciousness, all that is motivation that gives me a very definite desire for something that would be new, or that might be found in the direction of objectivity. As soon as it's there ..... then, a deep wish, a real wish, then I stop at the moment when that energy is available and I direct it in only one wish: that is, to be awake. Because as soon as I start to mix it, that when I am awake, then I will lose my headache, I mix certain things of a subjective kind with an objective effort. When I am at the state of being awake, I will know what happens at that state, or in that state, particularly if I can maintain it. But I

book, I certainly have to be attracted enough to want to read it, particularly when it's a little dull. So--in the same way with this. I must know why I want to do something of this kind, & when it is difficult for me, that is I know I that have to overcome certain obstacles there has to be a very good reason why I want to continue with it. So if I say, if I have an ultimate aim & I don't try to describe as something that I want to reach tomorrow or ten years from now, but that I want to be on the road to become a conscious man or a harmonious man or a man who is more reliable on whom people can rely & that I can rely on my own word, & that I know really & in truth what I am & not be influenced by certain associative forms of thinking or by any kind of a rationalization process, & that when I say 'this is it', then it is it. It would be an excellent aim to see that one is not as yet complete & that there is still a chance & definitely a want for wanting to grow up; that we are, regarding that kind of spiritual development or even psychological development, that we are infants. That we really don't know enough. All we know, & even that we don't know very much, is functions of the body. A little bit of feeling, a little bit of mos tly associative thought. But as am then when I have that aim I set it aside & say "all right, towards that I strive". & then I look on the ground & say, 'now what will I do'. Take one step after the other. Ultimately I will reach it. & when I feel a little discouraged, all I have to do is look up & say, 'ah yes, that's where I want to go'. & there you go,again, you with your feet on the ground.

Have you ever tried to define what you want to be? (G: Yes.) Is it far off? (G: Very far. I don't know.) There are always two purposes. One must be very far off, so that when, because of its distance, it could be sufficiently clear that it would be always like that, that it is not going to be subject to little interpretations that are too close to it. You might call it like an objective something for oneself that you place far enough away. If I say, I would like to become like God & whatever that concept is that one has of that as a higher form of being, or as I simply say, as a conscious man, or a harmonious man, a balanced man, a man who constantly in all kind of conditions of life would remain in equilibrium and could not be disturbed, or a man who could live inside without having to be affected by the different affairs of life as we usually are reacting to them--whatever that may be, when I once & for all have reached this particular absolute-ness within one's self & that is am aim, then, although it is far away, it can have a force. A force of attracting me towards it, translated in me then in a wish to go towards it. But then that is made up,this particular road in that direction,of little bits of steps that I have to face everyday. But when I have this constantly in the back of my mind or in the back of my heart, really, when the difficulties come, I say 'Ah, yes, but I have an aim', then I overcome them.

G: I'm sort of in the midst of completely changing my whole way of thinking about it.

Good--then don't pay too much attention to it. Try then to put little aims of the day. Plan a day. Try to adhere to it.

See if you can do it, if you set out, like what you decide in the evening what you are going to do the next day, that the next day actually you do it. At the end of the day, check up if you have been able to do it & see why you have not/ or what you have been able to do. On that you can base, again, the aim for the next day. Having had a little bit more knowledge of yourself, that the first day may have been a little too impossible, or whatever it may be, so that at the endof the day you could say, 'yes, I've accomplished what I set out to do; I've done all the things that I wanted, & there has not been any more time to do more.' If you do this for a couple of weeks, you will see that your day is going to be quite different & you will look each evening for the next day for how to spend your energy more wisely because you will realize that you have spent it a little foolishly. This kind of planning, I think, even in ordinary life, & quite definitely from an unconscious standpoint, is already worthwhile. But it helps me when I start to think about this that something in me becomes positive regarding myself as I will behave the next day. & that will give me a certain guidance & also something to hold on to. & to the extent that I make that plan & I'm willing to submit to it, to that extent, I also will have knowledge of (?) (in?) authority. & this, I think, is an excellent experience for one, that when I make for myself a promise that I live up/ to it. You are very weak, people. And we are always swayed one way or the other & then take that as accidental & then explain it & rationalize, & if we are very clever we say 'that's always the way I wanted it.' Which of course is not the truth at all. If you make up your mind, for instance, that tomorrow, every hour, you will do something; every hour, on the hour exactly you will drink some water. But it has to be exact: 10:00. Not one minute before, not one minute after. & not find any excuse when you have forgotten it. Only say, 'well, I forgot it; stupid, but I forgot it.' Or didn't happen to think about it, but not say 'that's because so-&-so came in.' Well, that's not the point. If I'm serious about that kind of a task, I will sit on pins & needles before it is 10:00 so as not to miss it. I've said many times that if there is a legacy that I want, for $10,000, & I have to catch a train for Philadelphia at 10:00 I surely will be on that train. So it all depends on the determination that I have regarding this kind of work. When I consider it important I will do it. But I'm wishy-washy of course I won't. & how important I consider it depends entirely on my need. If I feel that I need something that I haven't got & I have searched for it & I hope that it will solved in this direction, then I have to give it that kind of attention. Otherwise, who is 'me'? What kind of a character am I? that I have not even that kind of a strength, as a personal trait or a characteristic. So plan your day. Try to put into practice the little bit of a certain purpose. & when it goes well & you train yourself &, you might say, you oil up this machinery/ of becoming flexible enough & to undo certain momenta that there might be because of habitual forms of behavior, you already will start to reorganize a little bit your daily life.

Yes, Bill.

Bill: ...My chief problem is to become conscious. I wonder, what is the relationship between non-identification

& between externally considering what other people feel, & between not doing things in order for other people to care in order that they have a (favorable) opinion...

In the first place, when yuu say that our aim may be to reach a conscious state, I think you ought to try & define more or less what you understand by it. Because I think just to leave it as a word, 'a conscious state', doesn't help very much. I think in order to define objectivity you have to try to see in what sense it would differ from subjectivity. Because I don't think we really can define it at all when only in subjective terms & negating them; that everything that is objective must necessarily be non-subjective. It is far better at first to look at what is a subjectivity of myself which I would like to negate, or which I think is not becoming to me as a man. That Then by definition would say should not have any existence in a conscious man. But now if you consider you yourself as you are & now you want to include a consideration, internally or externally, regarding the people with whom you have dealings, it always has to relate to what you are yourself. And one considers then the influences of other people on one simply as an influence to which I react, and in which my subjectivity then becomes manifested in any kind of a behavior form that I may then choose or, when I have no choice, when I react habitually. This of course presupposes that I am studying myself in such relationships with different people, in which I consider them then, or I consider myself, I, let's say,'consider externally,' it's a strange word because everything that is outside & I receive as an impression naturally only is received when I am receiving it, & that the people outside of my were the cause of it,I can be grateful for it or not, but that what is important to me is how I am under that kind of an influence. & I call that an impression which reaches me through any one of my five sense organs. So this becomes always the most important part in any kind of work; what happens to me? Partly because other people, other conditions, outside conditions affect me & I react & partly because that what is already in me, in my mind or in my feeling center, as something that makes up the rest of my personality in addition to my physical body, but that then in its processes of feeling & thinking will make me sometimes do certain things in one way or another. This you can call then a certain inner considering, for myself, using the material which is there, to which may be added any kind of material which comes in from the outside. But after all, it is completely digested within me, & then finally ends up in some form of activity of my body or, at least, in a state in whcih I will find myself.

Regarding work, that what becomes importaht is an observation of that state. & in the beginning I have no interest of how this state happened to be. Because impartiality means that I will accept this state which I find myself in & I try to become objective regarding it, that I accept that particular state that is as expressed in a manifestation or a condition of my physical body as it actually is without any wish of changing it, without any description, & without wanteng to find out the cause, why it happens to be. Because as soon as I start doing that, as soon as I want to define it, describe it, or like it or dislike it, I will use for that purpose my subjective organs of intellect

don't want to soil it, as it were, with something else. Try to forget it. But one has, on account of some experiences, a desire to want to wake up, one wakes up, and from then on, if one maintains it, one can see what might take place. It's not easy. It is exactly the interference of the mind, that you do it for an ulterior purpose. To separate that and to remain wishing to be objective only, and wishing then in that objectivity to remain impartial, and to accept conditions as they are exactly opposite to that what I in ordinary life would like not to be, that is, the reason why I want to do things in order to accomplish something, or the dissatisfaction with what I have in life that I feel that it ought not to be or I should not be that way--all of that kind of a motivation of course happens in ordinary life all the time because it's linked up with the purpose. The purpose here is only to be awake, and then to hope that when I'm awake that I will know hat is the best.

But you must...you have to try it. And of course the only way to really try it is to put it in such simple conditions that there is no particular desire, that you become interested in a change. If you take certain things that are ordinary-mechanical in which there is no particular feeling involved, it just happens to be, partly as a habit, maybe , to a certain extent unconscious, that one does it, or the body does it, and to bring it out in the open there is no particular feeling connected with it and there is no particular wish to change it, because it can be automatic and it can be observed. When I observe it in its simplest form, then I can -- surely, at certain moments-- I can

be impartial to it. Have you worked? Have you tried? And did anything start to bother?

Girl: No, what happened was I found that what I used to think that I had goals, but now I've found that I don't have any goals and I found that the only....

Mr. Nyland: It doesn't always have an ultimate aim. You can call it, "I wish to become conscious." Or you can say, "I want to grow up," or "I want to get to another kind of a level," or "I want to have more understanding," or "I want to place the emphasis of my life on my inner life or spiritual development and not always live on the periphery of the ordinary world." All of that I think is quite legitimate. It starts with life. Because interest or curiosity must start. And it is, that either one wants something new that appeals to one, or you hope that in going in a certain direction you will undo the condition in which you find yourself which is not agreeable. The motivation must be somewhere, that I know there is a reason that I even want to try to make attempts of wanting to wake up, because life in itself is already difficult enough. I have to have a definite desire why I want to do it. Exactly the same as if I want to read (go on to next page)

or of something that I call my feelings. & of course then when I want to become objective to that it is utterly impossible because the other two organs, feeling & intellect, have already taken over and, you might say, there is no particular room for any objectivity. Objectivity, you must understand, is not something that is in my mind in a natural way. It starts with something that is at the present time not in existance and has to be created, & I consider that part of my mind starts to function to a certain objective sense & I designate a certain section of the mind which is still virgin field enough to be able to develop in that direction as a seat for what is called an objective faculty. & I would like to have then a certain sense of myself existing and this objective sense, it's a sixth sense of myself, which is not subjective in this case, & it becomes only a recording of that whatever it is that I am. & in order to reduce it to a simplicity as much as I possibly can, that what I am I am now for the time being only my body & its manifestations. So whatever the rigamarole is that goes on in my head considering other people, considering & feeling about them, or having intentions one way or the other, or having on the tip of my tongue to say certain things & then I don't say them, all this is a behavior form of one's personality in which the different organs either clash or are in harmony with each other--nevertheless the final result is a state of myself physically as I then represent.--As a result of such activity what I am, again, physically. It may be an expression on my face, it may be in words, it may be tensions of the muscles, it may be of increased breathing or blood circulation that is heightened, whatever it is that my personality, as a body now, manifests; something in me coming this time from the objectivie faculty which I try to create, become aware of that what I am & if I could continue the state of awareness I would be awake to myself, & it would be then as if something else is present to myself. This of course is the problem. When I now consider this, as a question of work, I lose interest

in why I am that way. & if I don't want to lose that interest, I will go over into ordinary life & consider one thing or another, & then I don't work. So, I would almost say, one must make up one's mind. When I start to become much too much interested in the external, in the internal considering, I'm absolutely incapable of doing any work whatsoever. It comes a little bit from Ouspensky, and it is a little bit too intellectualized. It has nothing to do with the practice of work. It is an interesting kind of a phase, the same way as many kind of series become interesting for one's mind, & sometimes one can have even an admiration for them in it. Even one can feel for them. But it is not work, Bill. & leave these words, 'external,' 'internal', 'consideration', make it very simple. I think this & this about such & such. Then when I wish to work, then I say, now that puts me in a certain state of body and I now become aware, that is, I now try to observe my body. Never mind what the influences were, I want to know what it is now. & that I wish to see without identifying with it. Whenever I start to externally or internally consider, I'm completely identified with myself. & there is absolutely no possibility of getting away from it. Because that is the job of my mind. & that is what my feeling wants to do. The objective faculty is an entirely different kind of thing. It is not connected; at the smae time it remains interested in that what it has to become aware of. It is a separation of a

function as if outside of me. Which of course must take place within me because I have no, there is no domain under my jurisdiction outside of me. So it is a part of my brain that starts to function in a very special way, & I simply say, it wants to now function in an objective sense. This in terms of Gurdjieff I call the beginning of an I. It is not an I, it is just the beginning, it is just two or three cells becoming interested in that, & perhaps the order, why I become interested, comes from some other form in me that I call life or magnetic centre or the reality of reality of myself, or that which is essentially essence for me, whatever way I want to describe that. When it once gets started in the direction that I find myself with that kind of a desire, then my task is to try to develop this little I so that it could become more full grown & that it could become valuable to me in my personal life. But in the meantime while this happens & I give it constantly material so that it can grow, that is, I give it material in the form of making an effort, to make it work, to make the little I work, & the work of the little I consists of trying to become objective to me as a body. This is the task , you might say, which I give the little I as if it is like food that I want to give to the little I in order to grow. I give it an exercise to do. I tell it, "here, this is your work. Your work is to become objective. Your work is to become aware of me. Your work is that I wish something in me, really wishes, that what is now recorded by you, that when I want to look at it, something in me is interested in that what is the I that is recording, that I know that is the truth & it is not a subjective interpretation." I make a distinction then between I, very small I,

but nevertheless in character already of a certain something that is of a different kind of level, because objectivity is of a different level than subjectivity, & it, which is my personality as it continues in all its functions: physically, feelingly, & intellectually; it continues all the time because that is, at the present time, my life, and that is what my life, by means of breathing, by means of food, by means of impressions, keeps on maintaining. & then there is that little I outside of it & I call it I & that what I has to do is different from anything that it does. & as it is continuing in its own life, I has to learn how to become objective to it. The difficulty is that it is complicated & that I have to select out of this it some things that I could, the little I, could become objective to. & I select my physical behavior for the simple reason that when I once know this, when I once could become impartial, & the little I need not be identified with my body, & when I even after quite, quite sometime, could become aware of existence at the moment when it exists, to record it, then by that process I eliminate all kinds of associative forms of my ordinary mind so that they cannot interfere, then if I could maintain such moments of awareness into a certain length that is a continuation, a moment after a moment; I would reach the state of being awake. I want to try to see this, that in the meantime while I am then awake, that it is the little I that is awake & not my personality. My personality remains all the time unconscious. It is only when the little I grows up & becomes a real I, dependable, like a little child grows up to become a man, & is then able & willing to take a responsibility, then that I, when it exists, will start to affect my personality

as it always has been, in an unconscious state. & then because of the influence of this I on it, 'it' will change. But I don't worry about that process as yet. I don't worry about meeting God; I am interested in meeting him sometime so that I can be changed because of it. Because in the presence of God I would not be the same. But for the time being, I place all kind of little things ahead of me, & I make them my little God so that there is an inspiration in me & I want to live up to that kind of an ideal, in order to, you might almost say, pass an exam, in order to become more eternal. This is really, & therefore what takes place in one's ordinary mind, for consideration of this & that & so forth, all of that is fine for earth & use it. And whatever it is that makes you a human being, it is marvellous. You have to get along in the world. But it has nothing to do with work. And all these terminologies, all these different kinds of theory, it's just satisfying a little bit of something in your brain & unless in that brain then comes some kind of an original thought, what in hell will I do with it. You're not going otherwise to go into work. The work wish is something of a realization that regardless of all this lovely satisfaction of theoretical knowledge that is so enjoyable that still something is missing. And when I realize that something is missing, it's proably more my conscience,that I have no guide, that I do not know what is right, that I do not know how to behave, that I don't know what is really me, that I have difficulty even in trying to define it intellectually, that sometimes it is more like a yearning for something that I know that could be for me when I wish & I cannot reach it. This is an attitude that many people would have--where will I go, what can I do, what is it in me that I

really would like to express in some way or another. Artists have it, scientists have it, those who really search--what is it? It forms sometimes in them a wish to pray, a wish to join a religion, a wish to really become better men, or really to have a contact, or really to find out what is possible for a human being when he is yearning for that what seems to be the impossible. These are the questions, not the considerations of other people. Let them be for whatever they are, I'm not interested. I'm only interested because they affect me, then when they affect me, let me use whatever that effect is on me. It is a form of energy. It starts me going, it helps me to live a little bit. Then the problem is, what is 'me'? receiving even all of that, finding myself with all kind of thoughts about other people. Being disturbed, being angry, being affected, what is it in me that does that. Never mind the considerations. When I become a man, then I can help. Then I can tell them what is right. Then I will understand them. But if I try it at the present time I flounder, exactly the same like anyone else flounders. & many things are completely accidental for me. & I go haphazard from one thing to another, without any rhyme or reason. Controlling thoughts, who cares--nobody. They happen.. All during the day, the least little bit of something that affects me, starts me off on a certain tangent on one direction or another. & sometimes I can stop it & sometimes it stops by itself because something else that is more important takes its place. All these kinds of considerations, when I weigh this & that, & he is all right & he's a nice fellow, & I should do something, perhaps he has no money, perhaps his mother is sick, & perhaps this & that, forget it. It is not

important for one's work. Importance for one's work is 'what am I'. What is taking place in me that even those little bits of thoughts, this kind of thing that implants it in me because I have been educated, or that I ought to be alive, for life, or that I belong to a certain cultured society. Sure, it belongs to earth. Do your best. Make a little money. Study. Get a degree. Make a little money. Marvellous. But what about one's real life? This is what we are talking about. Not about the other things. Now. What other questions?

Gunther: You once spoke on a tape about conditions for work & you used the metaphor of heat--remember that?

Hot under the collar I think I once mentioned.

Gunther: No, it wasn't that. You used the sentence, "Those of you who know astronomy will know what I mean."

Heat? With astronomy? I did use 'heat' once in order to give an indication of an increase in reaction velocity. When I say 'hot under the collar' it is to bring the heat up to the boiling point but without letting it run over.

Gunther: What I mean is that you were talking about -- the feeling I got was that you were talking about a historical situation for work when conditions would be different.

Ah, that is different. Now I know what you mean. I talked about the tropics & the cold around the North Pole. It has to do with the general state in which one is. The same way as the earth is subject to certain changes & not every condition of the earth is the same at different places. If the earth represents for one, in oneself, psychologically, one's body, which is the correct relationship, then whenever the earth is considered a little more cosmologically in our solar system in which the

Sun takes the central place & which then lights up the earth, & where the earth rotates around the sun & tips every once in a while & then creates different conditions, either of light or darkness of day & night, or when it goes in the seasons of the year then certain sections of the earth are affected by it, & there are certain conditions of the earth, let's say in the tropics, which always will be more or less the same kind of temperature, & that six months of the year the North Pole is light & six months it is dark. These are the conditions of earth as earth is now affected by the sun. The sun in oneself is one's brain. The way my sun affects my earth, which is my body, depends on the kind of thoughts which are in the brain, which then have a certain representation, sometimes followed by a manifestation of the body, & sometimes simply affecting it & giving to the body a certain state. This state I compared with conditions of the earth as we know it, sometimes tropical & sometimes like the north or the south pole. Under the influence of that what I feel, I also am affected by a similar kind of results on the condition of my body. & when my body now is made up & let's say affected by the two causes, one coming from my mind & the other coming from my feeling center, then my body starts to represent as a whole in different conditions of the body and in different conditions of the body in time, the results of whatever my thoughts & whatever my feelings are. Sometimes the conditions in which this body is is in a better state to become observed than in another state, dependent on how much the body is affected by such conditions as the source material coming from my mind or feelings. It simply means this: that when I become very much involved in my feelings & my body starts to act in

accordance with it, corresponding to whatever my feeling is, when my feeling is quite intense as a result of being angry, or as a result of some kind of negative emotion, or some kind of a state of jealousy, that then the body is not in a state even to be observed because there is not energy enough for an observation at that time. At the same time, if it could be, it would be extremely useful, because the condition of the body then having so much energy available then as expression, ff that could be harnessed it would be extremely good source for further energy for work. What is required at such a time? I take now my feeling center in expressing itself as far as my body is concerned. I could also take the intellectual center & that affecting the conditions of my body. When both or one or the other is too much that I become involved in it, I become identifidd with it, there is no chance for any part of my brain or any kind of a thought, even, to consider work. But if for some reason or other the affect of either the intellect or the feeling is not strong & my body is more or less in a temperate zone, then there is a chance that I happen to come across or by accident probably, or by some kind of an outside something that I don't know about, all of a sudden I happen to think about work, & the possibility that perhaps now I might be able to use this situation for wanting to wake up. The temperate zone is the best time & the best place. I use it as time because the temperate zone also is in a day. When I wake up in the morning, many things yet are not in a certain motion. It may take a little while before I shed the sleep. When I'm at noon, many things are in activity, & have taken the same kind of a course as the sun has taken. & I find myself many times at noon in a very good state of planning

for the afternoon what to do. When I'm wise, I don't tire out in the morning, but I plan the day in such a way that it is like a gradually going up into a state in which I/can see at the highest point what is still to be done then afterwards. The condition of one's self in a temperate zone, that is, the semi-tropical & what we are living under at the present time, under an influence of certain seasons, winter & summer, changeable, not always the same, sometimes hot & cold, but nevertheless where the sun has a certain range, sometimes making it warm, sometimes making it cold, is a better situation for my body to be in than either completely heated or completely cold. When it's completely heated, like in the tropics, too much energy is used for it. When it is too cold there is no momentum at all. I have to have, as I say, the temperate zone in order to have a certain motion that takes place as an ordinary movement in which activity is going on to which then I could link up from my mind the thought that I want to wake up. & I'll be much more successful. Do you understand? It's a question sometimes, if you understand this, of a spectrum. Where are the rays that are most important for life. Always in the center. They are not in the infrared, because those are heat rays. & they are not in the ultraviolet, because they are chemical rays. That/for me represents life is orange, yellow. what If you consider the spectrum as a do-re-mi-sol-fa-la-si, it is at fa, it is when the middle of the day gives activity, having done whatever was required in the morning, so that I then can plan for the afternoon by considering fa as a bridge overlooking what is going to be in the future. If you take the elements, chemical elements, according to the system of Mendeleus, or Lothar Meyer, and you

have them in different groups of seven, & there is this... do you know anything about it?--valances, values, the different columns of elements? You see, if you put elements down in accordance with their atomic weight, & you start out with hydrogen as 1 & helium as 2, & then that depends of course on the kind of electrons in the molecules around it as to how the molecules are built up around the nucleus, & what is in the nucleus as neutrons or other electrons ..positive or positive nucleus, & the electrons around it, that there are certain circles of electrons which are round a nucleus & that their atomic weight is determined by the number of electrons outside or the number of electrons inside, & if you put them in a certain order they go up, one at a time, so that a certain number of each element represents a certain value, 1, 2, 3, 4, 5, 6, 7. When the number 8 comes around, then the number 1, 2, 3, 4, 5, 6, 7 is on one line, number 8 is placed again on the 1, so that the law of octaves is represented in an arrangement of this periodic system of the elements. & that the difference between 1, 2, 3, & 4 is that they have 1 valence, 2, 3, or 4 valences. I don't know if you know what is meant by 'valence'. In a chemical sense, a valence means activity chemically speaking of a certain element regarding other elements. So that when a substance has more than one valence, it has two possibilities, three valences would have three possibilities, four would have four. So that after that this question of valences may be because of certain electrons existing or certain electrons not existing. This again has to do with the circle of the electrons around the nucleus, if there is an opening, or if there is only one. Whatever it is, it would go a little bit too far in detail to say this, but in any event, going up to four there is an increase in valences on the positive side.

Going down from 4 to 7 there is a decrease on the positive side & an increase on the negative side. So that then the elements that become inportant for me, in order to understand the periodic system, are two carbons, which represent for me organic kingdoms, & sylitsium, which represent for me inorganic kingdom. & both, carbon & sylitsium, have four valences, & they happen to be in the column which is comparable to fa. The reason I say this is that all of organic matter is built up & used to be called even 'carbon chemistry', built up of that one element having four valences which becomes in an organic sense important for the life of man. This happens to be organic. & that what is the life of man on earth becomes important for him because of sylitsium happens to be the most important element like in sand and such things of earth where sylitsium plays a tremendously important part, more important even than alumium. But alumium as such represent already 3 valences, which is quite close to the fourth. The emphasis in the chemical system, the emphasis on that which takes place in nature, as represented by nature inanimate & nature animate, is then dependent on the state in which this nature & human beings are as represented then again as that which is a development in nature in accordance with an octave which is now at fa. Fa represents for this particular condition, a state in between that which is extreme on one side & extreme on the other. The extremity on the one side is one, the extremity on the other side is seven. & so when I consider the most important part in relation to that what already exists, I have to consider what is me in regard to that out of which it came & to which it will go. In an octave again the expression is then do is where it starts from, si-do is where it will end, fa is the point where there is a possiblity of turning, one way or the other.

So for that reason I say, the temperate zone, that is, the condition of a man as he is in ordinary life, not too enthusiastic, not too disturbed, not too involved, involved scientifically or artistically or philosophically or religiously. All these things are extremes. Usually when they are on the positive or the negative side in an intensity, they fall on a certain amplitude, that is away from the normal axis of themselves, too high or too low, & that the reduction of that kind of a tonality for each person should be reduced to a very simple (sine curve?) without having too much of an amplitude, that is too much above & not too much below. So that then in that particular state of an equilibrium in which there are not so many high & not so many low forces which have to counteract each other, that man is less & less disturbed when he is less & less involved, still sufficiently able to go over into one or the other, but from the standpoint where he is then able to choose. Either he can say, I wish to eat, or he can say, I don't eat. But when he says I don't eat, the reverse is true that he is eaten. So the question that a man has to consider when he wants to find out what are the most important periods for himself that he could work, first get to a state in which I'm not too much involved, but when there is still enough activity for me to establish a momentum. That is, it is not reduced to the extreme coldness in which everything has been reduced to practically nothing & very little activity, & it is not over in the section where I am so completely up in the air that I do not know & almost ready for an explosion. One does not start working there. One starts in an ordinary simplicity in an ordinary daily existence in which there are no particular emotions, no feeling, no particular thoughts, no particular worries, not anything that has to do with anything extreme. By means of this

man places himself in that kind of development, at his own fa of that development, at his own fa of his own octave. He gets there by running through the beginning of the do-re-me in himself which is an interest, which is a hope for wishing, which is the possible application in himself. You see, an interest is do, the hope for application is re, that what he then wishes to apply is me. With that he readhes fa, & from fa he now has a chance to see what might be possible for him in his development to so-la-si, that is, the continuation of the wish to continue to work. That is what I meant at the time. A man has to be very simple in work when he begins. Otherwise he disturbs too often, there are too many obstacles, he cannot hold on to what is important,. Reduce it until one is in that state; wait & be patient. When one wants to get up in the morning, not enough activity as yet. A little bit during the morning, then it starts, & it can reach then a very good height when one is having done certain amount of work & one is then, you might say, a little thirty, one wants to eat, then eat in two ways. I eat my meal at noon. At the same time I try then to digest what I can by making any impression by which I live, or by which I am affected, constant for myself, by then utilizing such food as is at such a time given to me. Avoid all kind of so-called angry negative, positive states, all states in which there is involvement. I said, artistically, philosophically, fanaticism in religion, no good. Prejudice is no good. Jealousies, no good. Extreme love, no good. I start with that which is just now, right here, at one's hand, not in any way involved. Not where I am already eaten up by it. Where I am so completely identified there is nothing else left. That is why I say so often, if you want to start work, work, I walk, I sit,

I drink a glass of water, I move my hand, I go to a door, I open it, I sit down again, I try to wake up to that what is my simple movements of the simplicity par excellence of my body. & I use whatever that is as a manifestation that I could become aware of, or awake to, or in the first place, alert to, & then try to be aware, if I could introduce a certain impartiality regarding it. The tone of one's voice, the facial expression, the movement, tension, postures, gestures, all these kinds of things that belong to the manifestation of one's body. & select a day after day, one day movements, one day posture, next day tone of voice, next day facial expression, become familiar with it, & try to wake up constantly to what is taking place like a manifestation of my physical center only. I say never mind where it comes from, never mind the causes, I am that & no more & I now live in that way, not in the tropics & I don't live at the pole. I live where we are, in the temperate zone. In a very almost, I would say, ideal condition, where I'm not torn one way or the other, where there are not too many obstacles of one kind or another, but when I really could work if I wish to work. It will never become monotonous. This is the reason. At the poles it is terribly monotonous & so is the tropics. In work, if I live all the time in the same kind of a surrounding, of course I will dream & I die. & if I live in a surrounding where there's constant change, this that & the other, I'll explode. But the condition of earth for myself means I am still more or less in equilibrium, & then I hope that at such a time the thought will come 'why don't you do something with your life?' And after one has established this as a wish to do something about one's life, then you can go to the tropics, you can go to the north pole, if doesn't matter any more because something has been established. Then going to the tropics is

extremely good, because I have a tremendous amoung of energy available. & going to the north pole also would be good because I could see what there is left when everything is reduced, when everything has reached its lowest level what is left of awareness. It becomes very important to see this. What happens at absolute zero? What is there when it is completely compactness? When there is so-called no movement? When there is for me no sense organs? Is there still a chance of awareness? Can that what is in my brain exist without having energy flowing in from the outside in a subjective way belonging to earth? But could it exist in this body by simply being affected by that what is outside of me of a different nature objectively? reaching me & penetrating that part which is now an objective faculty. These are important questions & they become of course much more important later. If one wants to find out, what can I do with my body, they belong to an experimental term....an experimental ...comes & turns the earth topsy-turvy.

Now what practical questions are there, what is there now that you, if you want to work, & you try it, & what do you find.

Al (with mustache now in NYC): This has to do with thinking about doing things, telling yourself that you're doing something if it's concerning the work, like concerned with my work, what I do. I know when I hold it up to myself & actually see what it is it's nothing in the light of reality as I would expect reality to be, but when I get involved with it, it has to do with a certain amount of concentration & understanding of what I'm doing to the degree of mental & physical, & I get caught up in thinking I'm doing something that's combined with the work, going towards the work.

(Mr. N.): Why would it be connected with work? Because you say it?

Al: Because it brings attention to these other...

N: No, not at all. Just ordinary life in which you concentrate a little bit or consider this or that & the other, what I explained to Bill. It has nothing to do with work. Even if you say connected to work it doesn't mean work. Work is something quite different. I accept myself in whatever condition I am (current) up or one way or the other, identified & not impartial, this is my personality & this is what I use in ordinary life in order to get along, to do this or that, or whatever ideal I have in ordinary life. When I want to wake up, that is when I want to work on myself, it means I establish something else which at the present time does not exist. I call it an objective faculty. & the particular reason why I want that is that I want to have parallel to my ordinary existence as a human being something that could become impartial to that. & it is like a parallel line that I would like to describe in which I continue on the line of unconsciousness, & the parallel line would represent a line of consciousness, so that it might be possible that something of me goes over to the line parallel to it, to the line of consciuusness, & then observes the line of unconsciuusness. You see, there's a question of awareness, one must know a little bit by experience what is really meant & when one asks, have there been moments in one's life that are really realized at that time, or experienced something as if I were objective, that what I mean that accidentally a person can experience certain things in which it seems as if everything else has stopped but the knowledge of himself existing. Sometimes it is as if in a flash of a certain moment, there was a realization that I'm alive, but I was not really thinking or feeling at all, I became aware of myself.

I say this is a moment I do not forget, it is an accidental moment, & when these kind of experiences have existence, then yes, I know what you mean. Because that was a time, which if I wanted to describe it and in memory, I remember it of course, as I say it was a very interesting experience for me. How can I make it? Sometimes it is a result of a certain combination of things, positions, or whatever it may be, I find myself up against it, or I do not know, & at such a moment I may say, "I want to cry out & find out what is it really that is there" that I want to express & I cannot find it & at that moment it is as if I am trying to become detached from it in order to find it. It is an attempt at that time, unconsciously, to become conscious. Sometimes this consciousness, this wish, is like a crying need. I hear something in me that I would like to satisfy & I don't know how to satisfy it. Religiously speaking, sometimes it is as if there is not only a conscience but as if there is in actuality a voice, I call it 'God' & I pray to it, simply say, "yes, there is something that is higher than I to which I want to aspire." How can I get there? I pray then in such a case, that "Lord, help me,' because I wish. When I want to create something artistically, I may be for days & days & months & months, go along in having ideas, a thought or something as a concept in my mind, I cannot put it somewhere, I do not know, if I pick up a pencil or a brush I cannot draw it. When I want to play on the piano, any kind of a little, I don't know, as soon as it takes on a form it's gone. When I say, "Yes, here it is," it's a piece of stone & I sculpt it & I make it, this way & that way, & when I work on it it becomes too subjective & I cannot, & I never realize or actualize what I feel that I could really give. I see it, let's say in photography,

where is it, that moment that I can then take it, then only when I am, I then know when. When I am, that is when I am myself that what I should be, at such a time I have an insight, at that moment I could free it. You see, when I say about work, it means the introduction of something that is not subjective. Something that is different from any other kind of a thing that I have always experienced unless it is these moments of an accidental awakening. & that when I say, if I am sitting, & I get up, when I sit, I can be aware, when I close my eyes, I can be aware of myself, because I know, somhow or other, that I sit, that something I call myself is sitting. Now, I say this many times, that if I close my eyes I may not exactly become aware of myself because I still have a little memory seeing myself with my eyes that I was sitting that lingers & then when I close my eyes I still remember that. But if, when I close my eyes I change my position, & I put my one leg over the other, or even if I get up, something I do not see with my eyes, something in me remains aware of that what is happening. You see, this is what I mean. You will not know it unless you try it, because otherwise it will only remain theory. You have to try, honestly for yourself, to sit, to close your eyes, to become aware, make a movement & become aware of it. Get up & walk slowly to the door. Who is walking? What is walking? What is aware of this walking. Is something separated as if something is taking place like a division of something observing something that is walking; an observer and an obsevee, two kind of things. That one is aware, as if that what is observer is back of me, above me, infront of me, in me, but separated from that what is walking. This, these are the things that are gradually, by doing it, I get a certain taste of what this means. It is not clear & I'm quite certain in the beginning it is very haphazzard. & it is only a little

indication of the direction in which I should go. But nevertheless such attempts I make, when I make them hundreds of times, gradually I acquire a little dexterity, & then I say one day, "Ah, that's what it is, now I know". & ten years from now I say the same thing. I say, "Oh, now I know what."

You see, these things are not easy. But they are very much worth while. Because what do they do. In the first place, they give me a certain handle to myself. I become more, much more interested in that what I am, even if I cannot be impartial to it, I see many times how mechanical I act, how terrible sometimes asleep I am, how I do things because of a habit, how I do it because something comes & I say something, without knowing it, without even wishing it, but it is out of my mouth, & there it is already, & maybe I'm sorry. & that I react to people who step on my toes, without my knowledge even, I say "Goddamn you". That such things take place all the time as reactions, & then I see myself as a mechanical human being & I say, is this right or is it wrong, should I be like this? Is there something that could become much more awake to this fact, or something that is really as a consciousness who at the time if it could exist could prevent me to become that uncontrolled, to take myself then at such a time by the hand and say, "Wait a minute, don't go off, mechanically, as a reacting animal." & I see the wishes of myself, that that I would like to satisfy, my body, my little feeling, my little mind who tells me this & that & the other, & my feeling which disagrees, & then there is a little fight, & what settles what. & what should I do. That I am in front of someone & I don't know what to say but I feel it & I want say, I cannot, no words are there. Or when I sometimes talk, talk, talk, talk, talk, without any end. &

I shouldn't, & I know it. & afterwards I bite my tongue & say what stupidity. How can it, that such & such draws me out, & I don't want to tell, & I had a secret, & I swore that I wouldn't, & so-&-so pulls it out of me & there I am, what kmind of a nincon-poop am I. With such things, you see, one starts to realize that one is that kind of a human being, one calls it a human being. I have a beautiful thought about this or that that I want to do & I'm full of ideals. & then I go & then I slip on the floor & then there is Hell to pay. & where are my ideals at that time? All of a sudden gone. Or I have a little bit of a cold & I must run to the doctor, because he has to give me some aspirin. Such nonesense that I become so dependent on all these things. But you say, all of this is not yet important. What do I get out of this study? Out of this becoming more alert to myself? I start to understand other people. I say, here I am like this, mechanical. & then I say, look at you. I'm not saying it, but I say this to myself, "Look at that." Poor people, Look. Flying off the handle just because I did a little bit of some, which of course I didn't mean-- but, they took it like that & I cannot even explain it, they won't allow me to explain it, they are unreasonable, hysterical," etc.

I learn to know what people are. I learn what are their motivations. I can see, surely, they are spirited for something, they want to do, they cannot do it. I say maybe stupid, maybe too old for educating, maybe something else wrong, maybe a mother complex, who knows what it is, but at least I start to study mankind. My friends, my so-called friends. My, I hope, relatives, who could be friends, & who are mean to me because they know me too well. & the enemies I have, & I don't want them. & they insist to be an enemy! All these things I start to add to a world of my own. I become much more open & I see probably what makes them tick & what

makes me tick & how I am reacting & how they react to me. So I say something & I know what I want to say. A certain pessimist, or something that is nice for her, ah, what, nice for her.

& I try it, & I say, "Yes, they are mechanical." Don't talk to a man when he is hungry before lunch in order to try to get a job from him, wait until his stomach is satisfied. Am I like that, they are like that, I've seen it. I am also that way. This is mankind, this is human beings, this is the war in Vietnam, these are conditions in life, is this economy, is this real, is this hypocritical religion, is this the way one confesses, is the way how a man should behave as a man, like that, selfishly, brute, criminal, animal, full of sex, sexless--what is?

These are the things I become interested in. I become interested in the rest of the world as far as I'm in contact with it. & then I become interested, "How do I spend my time?" How do they spend their time? How can I be critical about them? I say, "You're a fool. Why do you go to the movies all the time. All that nonsense, why do you sit in front of the TV." Why do you overeat, why do you get drunk. & that after a little while, I say, what do I do? Am I so holy? Can I throw the first stone?

You see, something in me starts to digest it, & I'm not interested any longer to say what do I get out of it. I get something out of it that is already of value to me simply because it opens my eyes. It increases the possibility of my world, I enlarge my world, I become much more a person in the world, & I'm much more a part of something that is helping or not helping me, of which I am subject like they are subject to it, & with that I see myself more & more being acted on & I have to react & I must do this because of politeness, because of friendship, because of my own fear, because of a driving motivation of myself I call a certain

~~chief feature of myself~~ chief feature of myself which makes me do things at a great deal of sacrifice, & I really don't want it, but I do it, because of, because of, because of, & I don't know it. So after a little while I see it & I'm ~~ashamed~~ a ship without a rudder & I am driven by the sails & the wind & which way the so-&-so who speaks to me & I believe in so-&-so speaks to me & I believe him. & I get into trouble, & I make decisions & I cannot account for them, & I am bound, & I have responsibility, & I'm stupid & say, "Oh God, why." & then who is responsible. Again & again such things come out, in every person's life, it doesn't make any difference, as soon as they reach a little bit of maturity & they want to stand on their own feet & they want to fly away from the nest of the parents. Of course it's time then. What kind of friends should I have. Should I or not. Should I stand that (?) ? What is it? Do I take drugs or not. Do I go to a priest & confess or not. Should I tell a lie. Should I owe something back. What do I wish?

You see, these are the problems that every person has to face because it doesn't make any difference if I don't face it, sooner or later I will, & if I exclude myself from the world, of course, what do I become. A little bit of a monk sitting in a cell. Or so-called (in love with myself?) ~~I~~ in an ivory tower. & painting the balls red or blue in the corner what I think ought to be done. & the rest of the world completely different. & of course, I'm never a man of the world, because by withdrawing, what do I gain, & how. Could I ever face my enemies, or how, if I dislike a subway crowd, how will I happen to behave if I happen to be in the subway, when my whole life has been spent sitting in front of the hearth & looking at the logs burning. These are the things that I

say, it gives one a chance at least to find out something about one's self. Then, if I know this & this & this is my condition, then I find out, how will I solve it. How can I do it? Read? Yes, all kind of nice literature on psychology, cosmology, astrology, astronomy, all that, interesting, science, yes, everything, everything under the sun. & still it doesn't touch me. It touches my head & my feeling. I become clever, probably. If I could become a good clever man, an artisan, with work that I can do with my hands physically, that would be of great value. But the expanding of my brain by putting a little bit more sawdust in, does not help me become a man. & neigher does indulging in feeling or playing a little with jazz without any rhythm.

But you see, I don't want to measure what do I get out of it. All I'm interested in, what am I. & if that what I am is so satisfactory, then the hell with Gurdjieff. Why should I bother? When I'm satisfied with the way I am & the way I live & I fulfil my obligations & all of that as far as life on earth is concerned, it's perfectly all right, & one can become an extremely nice, wonderful, kind good man, on earth, quite right. & one doesn't have to be conscious. One can make the best of it. Whatever the conditions are & whatever the experiences are that one has to meet. But again & again I say, we are not talking about that. We are not talking about how you become a good man in the world, how to make, how to solve the problems of ordinary life. That is all right, it'll be solved or not solved, I will suffer or not suffer, what's the difference?

No, man is not complete as he is. He is a child, he is not grown up, he has no inner life, he has nothing that he could consider himself his own, he has nothing that he has really done, all so far has been put into him & stamped into him & he has constantly

reacted. Where is an original thought of him? He quotes, he copies someone else, he imitates. Where is originality of a real sort? of continuing to think. & a thought which is free from any kind of a feeling, of likigg or disliking, of fear or not having a fear, where is it of man. He has reached a limit as far as his physical center is concerned, he has grown as far as he ever will ~~grow~~ grow when he is 18 or 20. What is the matter with his feeling? Is it still growing, has it a possiblity, or is it already atrophied, or is it already reduced to a certain level. & his mind, what it is as I say, originality & thought, what is it of real thinking. Without association. Without what has already been put into it. Without being affected by someone else telling him this & that & the other. Have I a chance even of weighing, of pondering, of knowing what is right or wrong. What is of value to me? What is the value of a book? When I say, what is the value of an excavation anthropologically or archaeologically, when I say I go out there &, sure, is it really of value? Even if I establish the fact that there have been civilizations, what do I know about them. What is its interest? What is in me, my owncivilization. Where did I come from. & what is there that is still a remnant of that, & that every once in a while I do more or less remember, or I hark back to the possibility, if I were only like I used to be, like I was when I was as a child, I was uninhibited because at that time I didn't care about anyone else. But they told me, when I received some nice little present to say "Thank you uncle."

These are the things one gradually starts to see of oneself. What is one, & how is one bound. & if there is any chance of undoing this bondage, to be free of that human bondage, & is there a possibility

for man to become what he is supposed to become. Like God if he could. This should be his aim. Then he could be alive. & then there would be an end to all the nonsense of dying. Why is man constantly searching for eternal life, for the realization of ever existing without time, of a timelessness. Why does he create for himself & his own satisfaction a god who is omniscient & omnipresent, why does he want this in himself, in order to hope & believe that this can exist so that maybe sometime in the future, wherever that may be, that he could become one with that? What is the real wish of a man? To be <u>one</u> in regard to everything so that he at anyone time knows what to do, what to think, what to feel, how to behave, how to be. This should be an aim for one. Not necessarily saying Jesus Christ or Jawhere or what, but to be within one's own conscience that what I know my conscience to tell me is as the truth and to know when that is the truth, that I stand & fall with such a truth, that I say "This I believe, this I know, this is me, this you can depend on, this is me as character, this is real."

These are the reasons why one wants to work. & again I say, never mind Gurdjieff, never mind anyone who has said Zoroaster, or this, or Buddha, or Jesus, or whoever it is, it is my life that is at stake, nobody elses & if anybody can help me toward that, I will take it. & if anybody cannot help I will not take it any longer. & it simply means an addition of a lot more data or facts or certain things in my mind & they start to churn around & around in my mind & I can't get anyway out. How can I get away? then from earth? If I die, I die, naturally, since I am completely subjective, why should anything rmain in existence, why should I even wish to believe in the possibility of heaven, outside of earth, or heaven on earth, or heaven within me, whatever it might mean. Why should

I remain interested in the possibility of a development of myself, if that kind of a thought can come to me, it would be cruel if I could not actualize it.

Such a statement to myself that I must make, if God is a God he must be a just one, if I can conceive of Him as existing, then I wish to exist like that. When I wish then, in that way, I will undo all the different things that are now in the way. & I will start with my life, today, tomorrow, whatever I can, fulfilling obligations I have now in this life, I will accept them as I dare to accept them, as I have to accept them sometimes. & in doing that I will want to try to wake up. This is what I feel. Because that what I do in an unconscious state for me becomes a state of sleep. & the dreams that I have of wishing to become conscious, these are the dreams regarding the searching period, hoping that that what exists could exist for me, not for someone else, not for those who are Christians or Buddhists. They can be happy with whatever, it's not my business, my life is my life. Nobody else, I don't live anyone else's life. I happen to be my own. What do I do with me? Such problems exist for a person, of course they must exist, otherwise he's not alive anymore. If he has not such problems he may as well die.

You see what I mean? Work, you must first know, what is needed to be done. And it is in none of what I just now have talked of in the last half hour. That is still ordinary subjective consideration, of possibilities of lovely things in life. Work means: I wish to make an effort, to be awake now, at this moment, as I now live something in me must record that what exists of myself, my body as it is, this I wish as absolute truth. How I get it by objectivity, by eliminating in that kind of an observation everything

that has to do with my feeling, I elmiminate everything that has to do with my associative thoughts, I give my little i that kind of a chance of functioning only by a recording machine. To take that what is as if a picture of myself of that what I am, & then when I look at that kind of a film that I accept it as it is, or rather, when I look throggh the lens of the little i that I see that me as I now have it as an object, reflected as an image in something that I call an observer. And with that I have that picture of truth, because there is nothing that can then change it, because no feeling on my part will change that object in front of the lens.

Try to see these things, because it is useless to use even words of work or associated even with work unless it has a very definite meaning based on the experience of actually working. & that no one in this room will ever know what work is unless he starts out by trying to wake up to the fact that he exists & to do it in a very simple way, as I say, early in the morning, when you get out of bed. There you are, you wake up physically, sleepy, now you are--good, don't get out of bed. Now try to see. Now try to become aware of that body in bed. There it is. Not moving. It just exists. There is a body. As if you are on the ceiling & you look down. & you discover yourself. There can be that kind of moment. & then you say now, before I go out of bed, I will move very slowly & I try to remain aware of myself making that movement. So I take the cover & I make this movement, but very slowly. My body is still there. I remain awake, I remain aware as long as I can. Now I get up out of bed. As soon as I make too much of a quick movement, my mind already interferes, I loose myself. I have to learn to find a taste difference between when I'm awake

and when I am asleep. And when I'm asleep, I dnn't know it. Only when I'm awake again, I recognize I've been asleep. & that is how I establish the difference. Because I know when I'm awake, that is a taste. I don't know when I fall asleep again. I lo$se it. After some time a thought of work occurs to me, I happen to wake up to myself, I know I was asleep. & that state of unconsciousness compared to a state of a little bit more light, a little bit more awakening, a little bit more out of the twilight, a little bit more light & not as dark.

In the beginning & for a long time I remain satisfied by lving a little bit in twilight, a little bit lifting the veil of truth, not as yet seeing it, I cannot see it yet anyhow. I would probably die if I saw what I really am. Because that what I am is coated. It is covered. Protected. By all kind of civilizations. Educational system. Words. Many times, certain thoughts or feelings, which of course are very precious & I don't want to give them up as yet. So just a little, a little every day, a little, every day.

Now I sit. I give myself a task. All right. Here I am, in bed,10 minutes, I now will devote to trying to hold on to that what I am as a picture of myself, I want to start the day on as good a level as I can by trying to wake up to myself. And this is a second awakening. It is a renaissance. It is again being born into a new kind of a world in which this world now becomes a world of light instead of a world of dreams. A world not of dark. A world of myself as I am, not a world as I usually manifest. A world which I know & nobody else. In the outside world, they don't know what I am. But the world in which I am regarding that what I call my God, my conscience, my real self, it's my private world. I wake up

to that for ten minutes. I make this promise to myself--not to anyone else. When I fail I'm the only one who knows, no one has to know about it. If I'm stupid, nobody has to know. I don't have to give any accounting to that, I don't have to confess about it; it's my conscience only. It's my god I create. But for the time being I do as if that is something to me to which I want to say, "You tell, you tell me, or I give you the power to tell me." I put for myself something like an image and I submit to whatever that image is going to tell me as a requirement or an order, and I'm willing to submit. .....For ten minutes, you try now. Every time, whenever you think about it, whenever it happens to come to your mind, wherever you happen to be, then, to make an effort to be awake. Try it for ten minutes, if you can. It will give you a good chance of the day, you will remember it. If one is interested in one's life, 10 minutes is not very long. And then you do it again in the evening. And the next day you do it three times--10 minutes. 10 minutes at noon, 10 minutes in the evening, as if at that time you take stock of the day & see how often. Such things are like stars in the night. It takes a long time before the daylight will come. But when the sun once is up, where are the stars. The configurations of oneself, that what are constellations in the sky, the different ways of how such light points can relate to each other when I'm still in the dark, & how sometimes there may be even false light from the moon, thinking that that is already day, & I go after certain fata morganas (?), certain things that do not exist but I wished, because my wish is so sincere & sometimes I realize, I'm such a fool.

But it is this constant wish of that kind of an effort of holding onto that what I really know I ought to do, then I start doing it

because I want to grow up, I want to be a man, I want to be free from this earth if I wish. I want to be able to continue to live on this earth as if I am free so that at the proper time I could leave without having to cut anyone, that I can say, "Here I am, my Lord, take me."

Such problems of course become a little philosophical and perhaps religious and perhaps some way more or less ethical, in any event. But they belong also to the totality of a man. And the totality of a man is not only made up of it's outside appearance. What goes on within, what is his psyche, what are his thoughts, what are his real thoughts, what are his real feelings, what will he do....but you see, when you want to work, you must work the right way. You must not imitate, you must not use a couple of words, they have no meaning. Experience has a meaning. Experience is that what you know put to practice, and that experience means it becomes practical. The experience becomes for you the truth, and that experience involves a looking at oneself as it is, then that is the truth of yourself regardless of whatever your mind or your feeling would say. Awareness reaches a certain amount of knowledge which is indelible. It cannot be erased anymore, not even God himself can erase it because it is God. This is the strength that at such a time something utterly holy happens to one. It is actually the Holiest of the Holy which is then manifested in man when he wishes and succeeds to be objective to himself. From our standpoint of earth that is the highest we can reach--objectivity. There is nothing else, for if one were objective, there will be something else because that is also without end.

All right, you know now how to work? All right.

Now, other questions.

Of course, it always ends up that I talk. Well that in itself

is not so bad because you only hear me once in three weeks, except on a few tapes. But what I would like very much is that you really tell me what you have been doing.

You know, something like this should be...."day before yesterday I went and saw a friend & I rang the doorbell & there was no answer. & I rang the doorbell again & there was no answer & I got impatient & I said to myself, "What the devil is the matter with this bell," & so forth & so forth, & all of a sudden I remembered that prhps work exists. And than I saw myself. There I was, fussing & fuming, up & down, ringing a doorbell, & all of a sudden, there I was, it was me doing it. & then I say, I felt ashamed.

It would be a relating of an experience that one had. It would really have meaning. I say I have to ask so-&-so for a favor. I didn't have ten dollars in my pocket & I went to so-&-so & I had to take a long time before I even opened the door, & when I was in front of him I couldn't know what to say & I hemmed & hawed & I wanted to say something about how nice the weather was & that it would be nice for me to so-&-so & that I had to, & that I didn't [redacted] dare to say I had to get 10 dollars. & all that time I stood there & I felt that, the color came to my face, I know, & I tried to see my body, how it behaved under that kind of an influence & how it was & how stupid, really, it was at the same time it was me. & then I tried to work.

What should I have done in such a case? Because here I was, obviously affected by these kind of circumstances which had a definite effect on me & how could I overcome such a thing. Why should I be constantly under the influence of that kind of a surrounding. & why should I constantly react because of such a thing as money, & particularly when I ask for it, it always has been an obnoxious one. How can I get rid of it?

Or I think of my mother-in-law, & everytime I think of her I say, "Why, really, was she born?" & you can say, "Yes, in order to marry her daughter."

You see, these are the things you have to talk about. These are the things in your life, & if you haven't got that & if you just come & sit & listen a little bit, what good is it to you? You will not change by just listening. You have to do, active, to do something. "Those who work in the vineyard of the Lord..." Those who put the talents that they have received to practice in a business. Not those who bury it. You bury it in your head if you only read, & every once in a while you say, "How nice! What a marvellous man this Gurdjieff was."

And everytime you say & you don't do anything with it, Gurdjieff turns around in his grave 10,000 times. And it is a shame. He didn't live for that purpose. And if one has just a little bit of a grain of intelligence to see what takes place in you & how you are devoured constantly & how everything in life as you meet it is eating you up constantly & as long as you remain unconscious you die. There is no question about it. & no amount of the marvellous thoughts & ideas that you do have & that you want to fulfill & that you want to create & also the kind of help & the kindness & all the rest that you want to mete out to your friends or no-friends: all of that will not buy you anything. It will only make your life on earth at the present time perhaps a more bearable one, & I say again, it is good you do this, because it belongs to your life on earth. But it is not everything. There is much more that could be done and for which a person who raally wishes, could become responsible. But then he has to become much more serious about that particular quality within himself which also exists & which he should encourage, & with which

he should try, you might say, to trade, to put in business, to put into a certain form of activity, to give it a chance to develop. This I say is also your responsibility. Like it or not, if you don't, Gurdjieff used to say, "You die like a dog."

But if you wish to work, you can die like a man. & if you can work, and you could acquire then certain things, then when you die physically, you will not die. & of course one can quibble about this particular question--why should I wish to continue to live? Why shouldn't I die? I was not asked to be born. And therefore the sooner I can die the better it will be. & that is not the truth, when you think about it. & sure enough, when you have any feeling of wanting to protect that what for you & for everyone of us is most precious, that is your life. That I'm quite certain you don't just want to dispose of it like that. & you would hate to have the thought, if it enters, even, your brain, "What happens when one dies." Return everything to dust for ever, and ever, and ever, and even if you believe in reincarnation or some form of recurrence, even if you believe in the possibility of angels, or the existence of heaven and God on a throne, what proof is there? None whatsoever. Even if you had extrasensory perspeption, even if there is that kind of a form of ethereal existence, of that what may be psychic & psychically possible, are you? can we? Could we say in all truthfulness, "I will continue to live when my body dies"? What assurance, what is there in one that will give that kind of a conviction. There is none--none in this world, none in an unconscious state, because that is the definition of unconsciousness. And when I once admit that I am unconscious since I wish to admit & I know by certain indications that there is a certain state I could call consciousness or self-consciousness, that then my aim would be to wish to become self-conscious, then I

also know that as long as I don't make that attempt that I will remain unconscious & in accordance with Gurdjieff, I die as a dog, an an animal. Sometimes he said, "As a dirty dog."

But if I wish to work, I can die like a man ought to die, & continue to live after his death.

All this may not have any particular value, you may not even want to think about it. You may not even want to consider that there is perhaps something that I call a heaven or that what I call an endlessness or that what is infinity. Maybe I am not adjusted to that, maybe the rest of my life can be lived exactly the way I wish and all kind of selfishness or not selfishness or loveliness. And maybe it will be satisfactory; all right. So then I am, simply from the standpoint of the sun, from the standpoint of my solar system to which I belong, I'm nothing else except a supporting cell & I can become a very good supporting cell. And also that every seven years is sloughed off, as you know.

Well, what happens to one. What do we do. And what does one decide. Even after a meeting like this, what do you decide. What do you want? What do you want tomorrow morning? Do you remember? We talk serious now. What is your life worth. What do you want to do with it, and what can you.

If you really wish something, then you would want to work, because it would worry you if you didn't. It doesn't matter if for the time being you cnntinue in any kind of a search in any kind of a direction of earth, any kind of a direction parallel to the surface of earth. You will find activities, but you will not find an answer. I assure you, you will not find that kind of an answer, because it isn't in it. Because it all will remain subjective and it all will die with that subjectivity. It's only when something

starts to get away, like an objectivity away from earth, that is by definition something that is not any longer subject to such rules. Only then if that could be applied in oneself. That is why I say I do not care what you're interested in. Sooner or later you will have to come to objectivity, because it's the only way out, it's the only way away from earth.

All the rest can be feeling, nice intellect, enjoyment, but not building. Building something in heaven, to prepare for that so that when one comes, one can live. Building that what is within one, what Gurdjieff would call "Kesdjian", in order to have that take over when the physical body must die. In order to build from Kesdjian-body soul which could become permanent & is certainly permanent as far as earth is concerned; that is that what could gradually shed its finiteness, & that ultimately when it could be at the last moment be united into one, then become the totality of all things existing, of which I then become part because I happen to be conscious.

This is an aim. And it is an aim that is worthwhile to strive for, and not to just forget in all kind of superficialities, living on the periphery of the earth, skin-deep. That what counts is that what is essential for myself, and that what really counts is that what is essential essence. That what is not my feeling, or that what is magnetic center within. Magnetic. Attracted toward that what is real self outside of me.

Use religion, use philosophy, use your own words. Use whatever you know of psychology, use whatever you know of history, of the civilisations and buildings & everything, archaelogically or whatever it may be, use whatever you can, but start to live.

Wake up to yourself, don't make any mistake, don't be a fool. We are fools long enough. Wake up and do something about it. And if you do, you can help some others, you can help them better probably because you are more awake.

It is as if I scold you, I don't scold you, I have no interest in that, you must know that. I'm only holding up something in front you that's an idea and saying, "Take it if you wish." If you don't take it, it doesn't matter to me, but at least I have a feeling that I ought to say it every once in a while, because naturally for me it is important, and it is for me the only solution to one's life. If you don't go in that direction you will find problem after problem, you will not solve them. You don't have to take my word for it. You take your own. Your own word. Your own experience. You find out, where will you have peace of mind. Where will you be in equilibrium. Where will you be at ease with yourself. Where will you be free from all the different [redacted] thoughts & all the different vices & virtues. Really as a free man, to be able to walk on earth & to be as a free man, able to do whatever is required of one, and to do that gladly, because that what is one's personality becomes a servant to that what could become ultimately, as an outgrowing of the little i, now wishing to become real, and wishing to become a guide for one's life could then be compared to what I in my best moments call My Endlessness.

This I say is really life and one discusses it only with oneself. And whatever there is to discuss it with, whatever there is as a resonance, a sounding board within one, will start to vibrate as if it is one of the big gongs of the temples in Japan which you hear through valley after valley, through the mountains, sounding the one sound that is necessary--to work for your own living.

So maybe three weeks from now I'll see you again.

Good night everybody.